G. R. S. 59]

GPB—15,000—22 7 14

GENERAL AND REVENUE SECRETARIAT.

1893-4

~~1891~~ .

(Madhurai)

File No. 98

Serial Nos. Section I

Papers Filed.

*Month*_____

SUBJECT.

Sanctioning registry of Kanneruttatta land as Inam to the Sri Ramadevaru temple at Bannur & Sri Venugopalaswami & Janardhanaswamy in Somanathpur restoring to the former the rent formerly resumed during the Inam Settlement

PREVIOUS REFERENCES.	LATER REFERENCES
Mad/F-367-1892-3	

Memo /

Petition No. 36270 of 1892

Petitioner: Mr. M. Krishna Iyengar formerly amildar of Tirumakudlu Narsipur Taluk (now Extra asst. Comr. Mysore Distt).

In the village of Bannoor T. Narsipur Taluk there is a land known as "Kunneeru Kutte" measuring about 6 acres. This land was formerly the bed of a reservoir of tail water of the Bannoor tank and is now silted up. It is only two furlongs from the village and can be converted into a wet or garden land at a cost of about Rs 600 or 700. The said land may fetch about Rs 2000 if it be put up for sale.

(vide amildari dept of 7.1.89)

There is an old temple of Sree Ramadevaru situated in the said village of Bannoor. Prior to the Inam settlement this temple had an Inam land and a ready money monthly allowance of Rs 2-6-9 attached to it. During the Inam settlement the said monthly allowance was resumed by Govt and the Inam land was also converted into a Kandayam land, with Khata ~~for it~~ in the name of the temple on the ground that the temple had been in a state of disrepair and that the daily worship had also been discontinued.

The inhabitants of the village thereupon represented to Govt that the said allowance should be restored to the temple. The Govt then ordered that a

the villagers undertook to execute repairs to the said temple at their own cost the allowance would be restored. The villagers accordingly executed repairs at a cost of about a thousand rupees.

The Deputy Commr Mysore has requested Govt in may 1890 that the restoration of the said Inam land & the monthly allowance might be sanctioned. The correspondence on the subject is pending disposal.

In the meantime, i.e. about the end of the year 1888 the inhabitants of Bannoor represented to Govt that even if the said allowance was restored to the temple it would be insufficient to meet the temple expenses and that therefore the above named Kunneer Kutte land that had been lying waste from time immemorial might be granted to them for cultivation with patta however in the name of the temple, so that the produce realized therefrom might serve as a sort of permanent provision for the temple. The correspondence on this subject also is still pending disposal.

In March 1892 one Sreenivasa Raghavachar presented a petition to the Dy Commr that if the said Kunneera Kutte was granted to him for Kandayam he would pay annually Rs 100 on account of the temple expenses

In April 1892 Appu Gowda also applied for the said land promising to pay Rs 1000 to Govt and give annually

× Note. He afterwards agreed to pay Rs 120 per annum

12 Khandees of paddy to the temple on account of the "seve". There were also other applicants for the land who had agreed to pay Rs 1500-1600 if it was granted to them for Kandayam.

On the 3d July 1892 the Amildar submitted his report to the Dy Commr that it would cost about Rs 1000 to render the land fit for cultivation, that Appu gowda and Sreeni-vasa Raghavachar above named had applied for the land only with the object of improving the condition of the temple and that the said land might therefore be granted to them for cultivation.

In July 1892 Ranjundia & Sreenivasia presented a petition to the amildar that if the patta for the said Kunneer Kuthe land was registered in the name of the temple and the said land granted to them for Kandayam they would pay annually Rs 160 for the temple expenses.

In the meantime ie in March 1892 petitioner Mr Krishna Iyengar applied to govt for the grant of the said land on sale free.

The Dy Commr who was asked to submit his opinion in the matter reports to govt that if the daily 'pooja' be maintained and the temple be kept in good repair it would will be a boon to the public, that he considers the application of the villagers very reasonable and one deserving of first consideration that the said Kunneer Kuthe land is capable of yielding a profit of 'Co's

× that the allowance being very insignificant it is inadequate to meet the cost of daily worship as well as the up-keep of the institution,

150 rupees, that he would propose that the said land be registered as Inam in the names of both the Bannoor temple and the one at Somnathpur in equal shares and the same placed under the management of the Mysore Dept for their benefit.

Memo.

In pursuance of the Dewan's order recorded above, I personally inspected the Sree Rama Devaru Temple at Bannur on the 2nd Ultimo. The temple had been thoroughly repaired by the villagers at a heavy cost and worship duly revived. The

Ready money allowance and the Inam lands of the temple, which were resumed during the Inam Settlement may now be restored to the Institution.

2. I also inspected the Kunner Katte' land referred to in the Memo, in company with the District Murrai officer Mr Nanjundraj Urs. The land which was formerly the bed of a reservoir is now completely silted up. It is at present lying waste and over-grown with weeds and rushes. The endowments to the temples at Bannur and Somanathpur being very small I would support the recommendation of the Deputy Commissioner Mr Rangaswami Iyengar to register the said Kunner Katte waste land as Inams to the two Institutions in equal shares.

3. The temple at Somanathpur was also inspected by me It is one of the finest pieces of temple Architecture in the Province and is in a pretty good condition. Worship in the temple is not now conducted owing probably to the recent execution of certain repairs by the Public Works Department. It will however, soon be revived.

A. Sreenivasa Rao

18-5-54

R
No 70 ~~Date~~ ord-issued 9-5-9

MYSORE DEWAN'S OFFICE.

PETITION DEPARTMENT.

OFFICIAL MEMORANDUM.

The accompanying Petition No. 3617
dated 13 Dec 98 received at the
Dewan's Office from M Krishnaraya
Amildar of T. Narasipura
Taluk, soliciting that a piece
of land known as "Hanara
Kattay in Bannore village"
be free of sale, but subject to
assessment

Granted Rs 3 4 0

is forwarded, ~~together with its~~
~~enclosures~~, to the Deputy Commissioner
Mysore District for such orders
of this Office

By Order

C. D. Secretary.

BANGALORE
9 May 1899

YL

Etc. Br Inst 16/7/92

Wait till the end of this month & then send a reminder if necessary.
H
22/7/92

(General Serial No. 30.)

CL
1892.565
16 JUL. 9
Pol 30

From The Deputy Commissioner Mysore District

To the same No 1945 Pol. F. 1158 dt 10/8/92

The Chief Secretary to the Govt of Mysore

Dated 14
Despatched 14
Received 16 July

Enclosures No.

General No. 344
No

Chief Secretary's Official Memo No 70 dated the 9th Instant forwarding for report opinion petition from M. M. Krishniengar Amildar and now Extra Assistant Commissioner Mysore

---

Has the honor to state that the Amildar's report in connection with the land applied for has just now been received and the undersigned will take the earliest opportunity to inspect the land [illegible]

Bibliothèque Nationale

Manuscrits

Département Nouvelles acquisitions françaises

Cote actuelle NAF

(General Serial No. 30.)

189

From

The Chief Secretary
to the Dewan of Mysore.

To

The Deputy Commr.,
Mysore Dt

Dated 9th August 1892.
Despatched 10th
Received

Enclosures No.

General No. 1945
Pet. No. 115-92

Calling for the promised report in re the petition of Mr. M. Krishnaiengar, Amildar of T. Narsipur Taluk.

References to be marked.

To The Dy: Commr, Mysore &c.

—o—

His No. 3444 of 14th July 1902.

—

Has the honor to invite attention to the above and to request early submission of the report promised therein, regarding a portion of land known as "Thavuray Kattè" in the Bommore village, applied for by Mr. M. Krishnaiengar, Amildar of T. Narsipur Talk. ~~and~~ (now Extra Asst. Commr., Mysore.)

By order

Draft

Chief Secy

Pet F. 115 of 92

(General Serial No. 30.)

1892

1912

P. 103

From

The Dy. Commissioner
Mysore District

To

The Chief Secretary to the Dewan
of Mysore.

Dated

Despatched 14th August 1892

Received

Enclosures No. Petition No. 3627, Amildars reports Nos 257/287 with 1 Sn. and 199/225 with file -

General No.
No 444

Giving his opinion with regard to the grant of a piece of land known as Savaray Kattay in the Bannur village, T. Narsipur Taluk

Pembr Mysore 19/8

The Dy Comr. had been called upon to give his opinion

Circumstances of the case explained in the memo put up

Submitted for the Chiefs orders

For Mr Elevens orders

27/10/92

27/10

Under the circs the land in question is registered in favor of the 2 temples. The Munsiff should now arrange for the improvement of the land from funds of the Institution devotees & to utilize the annual income for the benefit of the two temples

14-5-92.

Deputy Commissioner's Office
Mysore District
Dated Mysore August 14 1892

No. 4444 - M. Feda Ro. 3627; Amildars reports & file -

From

The Deputy Commissioner
Mysore District

To

The Chief Secretary
to the Dewan of Mysore
Bangalore

Sir,

I have the honor to acknowledge your official memo No 70, dated 9th May last, forwarding for my opinion a petition from Mr. M. Krishniengar Amildar of T. Narsipoor Taluq (now Extra Assistant Commissioner, Mysore District) applying for grant of a piece of land known as Tavarey Kuttay in the Bannoor Village.

1. The land in question is about 6 acres in extent and is a swamp known as Kunneer Katté (also called Thavare Katte) now covered with rank vegetation. It was formerly the bed of a reservoir of tail water of the Bannoor tank and is now silted. It can be converted into a rice or garden land at a cost of about 600 Rupees and is sought for eagerly by many of the ryots of the place for cultivation, being within 2 furlongs from the village.

2. In October 1888, the Villagers as a body petitioned to the Government as well as to His Highness the Maha-Rajah praying for the grant of the land in question for making a permanent provision for the worship in the temple of

Ramadevaru in their Village, and the correspondence on the Subject is still pending disposal. The temple had fallen into ruins and had been neglected, the principal idol having been broken by a madman. At the Inam Settlement the ready money allowance of Rupees 2-6-9 per month which the Institution had been enjoying formerly was resumed, owing to the non-performance of the worship in the temple. But the Government was, however, on repeated representations of the ryots, pleased to view their request with favor and to promise the restoration of the ready money allowance on Condition of their repairing the temple at their own Cost.

3. The Villagers have accordingly raised about a thousand Rupees by Subscription and almost Completed the repairs of the temple, replaced the broken idol by a new one, and arranged for its worship. And the time for restoring the ready money grant to the temple has now arrived as promised by Government in docket No. 2266/96 dated 26th June 1882. But the allowance being very insignificant, it is quite inadequate to meet the Cost of daily worship as well as the up keep of the Institution. The temple is on the high road, and serves as a good halting place for travellers

on

on the Mysore Kankanhully road, Seringapa-
tam, and Sosale road, as there are no chut-
trams &c in the Bunnoor Village, which
is overcrowded. If the daily puja be
maintained, and the temple be kept in
good repair it will be a boon to the
public. Under these circumstances
I consider the application of the Villagers
very reasonable and one deserving of
first Consideration, tho I am sorry to
disappoint Mr Krishnirao, who is a
very deserving officer.

4. The land is capable of yielding a
profit of about 100 to 150 Rupees, and it
may be shared equally between the
temple reserved to and the one at
Somnathpur. The latter is known as
the finest piece of architecture in
these parts being second only to those
of Halabeed and Bailoor. It will
soon be kept in proper repair by the
Public Works Department on account
of its architectural merit. But
unless the puja in the temple be
kept going on properly it is not likely
to be resorted to as freely as could be
wished and it may gradually relapse
into disrepair. There are idols in good
condition requiring only to be sanctioned
to become regular objects of worship
but the present taslick is a very paltry
Sum and is now applied to pay the
watcher in the temple. My proposal
is therefore that the land in question
be registered in Inam in the name of
the two temples in equal shares and
placed under the Management of
the

the Moozrey Department for their benefit, and I earnestly beg that the same may be sanctioned as it will be productive of public good and be an act of great Condescension on the part of Government towards the villagers in the neighbourhood.

5. The petition and other references are also submitted as per margin.

Petition No. 004/ Similar's reports Nos. 257/287 with 1 Sn. and 169/225 with file

I have the honor to be,
Sir,
Your most Obedt Servt

A Sanyasayya
Deputy Commissioner
Mysore District

Compd.
Tdsn

(General Serial No. 30.)

204

1893.

From

The Chief Secretary to the Dewan of Mysore.

To

The Inzrai Superintendent and Ex-Officio Secretary to the Dewan of Mysore.

Dated 11

Despatched 16 January 1893.

Received

Rama Rao
to examine the file
& see if all papers
have been received
17/1/93

Enclosures No.

General No. 11569
P. F. No. - 115

Has the honor to forward herewith the entire file as shown in the list of papers attached hereto, regarding the proposed grant of a portion of land known as "Thavaray Kattay" in Bannur village to the Sriramadevaru temple, and to request that the Inzrai Superintendent will be good enough to personally inspect the temple and report on its present condition and on the original application for restoration of the Inam and allowance applied for.

By Order

Chief Secretary

To D.C. Inspectors 1222-4 9/1/93 N
98-93 9/1/93 40 P. comp.

Read:—

The foll^{g}. letter No 444
dy 14th Aug. 1892 from the
Dy Com^{r}. Impore Dt:—

Letter in extenso

Also:-

The foll^{g}. Memo. dy
13th May 1894 by the Mag
Supt. in Impore:—

I inspected &c

1222-4
Jmr 798-93 dy 17-5-94

Order thereon:—

Under the circum-
stances represented in
the above, the Govt are
pleased to direct that
the Kummur Kattle land
in question also known
as Thannee Kattle [illegible]

registered as Inam
in favor of the two
temples :- Viz:- noted in the map
(1) Sri Rama Devaru Temple in Bomm
(2) Sri Venugopalaswamy, Kesavaswami and Janardhanaswami Temple at Somanathapura

temples :- Viz:- the Sri
Rama Devaru Temple
in Bommur and the
Sri Prasanna Channa
Sri Keshava Devaru
Temple in Somanath-
pur, T. Narsipur Taluk.

2. The Mukt. Supt
will arrange for the
improvement of the
land from the funds
to be supplied by the
devastees of the Inst:n
and to utilize the
annual income thereof
for the benefit of the
two temples in equal
proportions:

3. As it is also

(Subsequent to the Inam Settlt.)

reported that the Sri Ramadevam Temple in Bommur has been repaired at a heavy cost by the devotees and ~~panja. Services~~ worship duly & revived therein the Govt are further pleased to sanction the restoration to the Inam of the Ready Money allowance of Rs 29-4-4 per annum and the Marginally noted Devadaya land, which were resumed during ~~during~~ the Inam Settlement as the temple was then found to be in a state of disrepair and the Services therein discontinued.

Old Exc. Rs. 4-5-10

Old Cost. _____

Quit-rent:- 0-8-4.

Sri Kalle:- Bommur.
Inam:- 0-16-2
Dry:- 0-12-1.

To

The Surveyor Genl. Queensland

returning Vouchers.

The Supt of Immigration

Queensland

The Comptroller General.

Robert Herbert

Colonial Secretary

Proceedings of the Government of His Highness the Maharaja of Mysore, (Muzarayi),—dated 17th May 1894.

READ:—

The following letter No. 444, dated 14th August 1892, from the Deputy Commissioner, Mysore District:—

"I have the honor to acknowledge your Official Memo No. 70, dated 9th May last, forwarding for my opinion a petition from Mr. M. Krishnaiengar, Amildar of T. Narsipur Taluk, (now Extra Assistant Commissioner, Mysore District,) applying for grant of a piece of land known as Thavarè Katte in the Bonnur village.

1. The land in question is about 6 acres in extent and is a swamp known as Kunner Katte (also called Thavare Katte) now covered with rank vegetation. It was formerly the bed of a reservoir of tail water of the Bonnur tank and is now silted. It can be converted into a rice or garden land at a cost of about six or seven hundred rupees and is sought for eagerly by many of the raiyats of the place for cultivation, being within 2 furlongs from the village.

2. In October 1888, the villagers as a body petitioned to the Government as well as to His Highness the Maharaja praying for the grant of the land in question for making a permanent provision for the worship in the temple of Ramadevaru in their village, and the correspondence on the subject is still pending disposal. The temple had fallen into ruins and had been neglected, the principal idol having been broken by a mad man. At the Inam Settlement the ready money allowance of Rs. 2—6—9 per month which the institution had been enjoying formerly was resumed, owing to the non-performance of the worship in the temple. But the Government was, however, on repeated representations of the raiyats, pleased to view their request with favor and to promise the restoration of the ready money allowance on condition of their repairing the temple at their own cost.

3. The villagers have accordingly raised about a thousand rupees by subscription and almost completed the repairs of the temple, replaced the broken idol by a new one, and arranged for its worship. And the time for restoring the ready money grant to the temple has now arrived as promised by Government in Docket No. 2266—96, dated 26th June 1882. But the allowance being very insignificant, it is quite inadequate to meet the cost of daily worship as well as the up-keep of the institution. The temple is on the high road, and serves as a good halting place for travellers on the Mysore-Kankanhalli road, Seringapatam and Sosale road, as there are no chattrams, &c., in the Bonnur village which is overcrowded. If the daily Puja be maintained and the temple be kept in good repair, it will be a boon to the public. Under these circumstances, I consider the application of the villagers very reasonable and one deserving of first consideration, though I am sorry to disappoint Mr. Krishnaiengar.

4. The land is capable of yielding a profit of about Rs. 100 to 150, and it may be shared equally between the temple referred to and the one at Somanathpur. The latter is known as the finest piece of architecture in these parts, being second only to those of Halébid and Belur. It will soon be kept in proper repair by the Public Works Department on account of its architectural merit. But unless the Puja in the temple be kept going on properly, it is not likely to be resorted to as freely as could be wished and it may gradually relapse into disrepair. There are idols in good condition requiring only to be sanctified to become regular objects of worship but the present Tasdik is a very paltry sum and is now applied to pay the watcher in the temple. My proposal is therefore that the land in question be registered as Inam in the name of the two temples in equal shares and placed under the management of the Muzarayi Department for their benefit, and I earnestly beg that the same may be sanctioned as it will be productive of public good and be an act of great condescension on the part of Government towards the villagers in the neighbourhood.

Proceedings of the Government of His Highness the Maharaja of Mysore, (Muzarayi),—dated 17th May 1894.

READ ALSO:—

The following Memorandum, dated 13th May 1894, by the Muzarayi Superintendent in Mysore:—

"I inspected the Sri Ramadevaru temple at Bonnur on the 2nd ultimo. The temple had been thoroughly repaired by the villagers at a heavy cost and worship duly revived. The ready money allowance and the Inam lands of the temple, which were resumed during the Inam Settlement, may now be restored to the institution.

2. I also inspected the Kunner Katte land referred to in the Deputy Commissioner's letter in company with the District Muzarayi Officer Mr. Nanjundaraj Ars. The land which was formerly the bed of a reservoir is now completely silted up. It is at present lying waste and overgrown with weeds and rushes. The endowments to the temples at Bonnur and Somanathpur being very small, I would support the recommendation of the Deputy Commissioner Mr. Rangaswamaiengar to register the said Kunner Katte waste land as Inams to the two institutions in equal shares.

3. The temple at Somanathpur was also inspected by me. It is one of the finest pieces of temple architecture in the Province and is in a pretty good condition. Worship in the temple is not now conducted owing probably to the recent execution of certain repairs by the Public Works Department. It will, however, soon be revived."

NO. 1222-4—MUZ. F. 98-93, DATED, BANGALORE, 17TH MAY 1894.

ORDER THEREON.—Under the circumstances represented in the above, the Government are pleased to direct that the Kunner Katte land in question (also known as Thavare Katte) be registered as Inam in favor of the two temples noted in the margin.

(1) Sri Ramadevaru temple in Bonnur.
(2) Sri Venugopalaswami, Kesavaswami and Janardanaswami temple at Somanathpur.

2. The Muzarayi Superintendent will arrange for the improvement of the land from the funds to be supplied by the devotees of the institutions and to utilize the annual income thereof for the benefit of the two temples in equal proportions.

3. As it is also reported that the Sri Ramadevaru temple in Bonnur has, subsequent to the Inam Settlement, been repaired at a heavy cost by the devotees and worship duly revived therein, the Government are further pleased to sanction the restoration to the institution of the ready money allowance of Rs. 29 per annum and the marginally noted Devadaya Inam land, both of which were resumed during the Inam Settlement as the temple was then found to be in a state of disrepair and the services therein discontinued.

Village...Bonnur.

		C.	K.	P.
Old extent	... Wet	0	12	1
Old assessment	... Rs.	4	5	10
Quit-rent	... Re.	0	8	0

Secretary.

To—The Deputy Commissioner, Mysore District, returning Vernacular records.
The Superintendent of Inam Settlements in Mysore.
The Comptroller to the Government of Mysore.

1894.

GOVERNMENT OF MYSORE

MUZARAYI.

PROCEEDINGS.

Dated 17*th May* 1894.

No. 1222-4 / Muz. F. 98 93.

Sanctioning the registry of the Kuner Katte land in Bannur as Inam in favor of the temples of Sri Ramadevaru in Bannur and Sri Venugopalaswami, Kesavaswami and Janardanaswami in Somanathpur and also restoring to the former the Inam lands and the ready money allowance which were resumed during the Inam Settlement.

From Inam Supdt's No 448 dy 24/10/94
45 dy — do —

M. G. C. P. Bangalore—2 6 94.—1.0

MUZARAI

(General Serial No 9)

189 .

From

The Secretary to the Dewan
of Mysore

To

The Supt of
Inams Settlt

Dated 17th May 94

Despatched 189

Received

Enclosures No 1

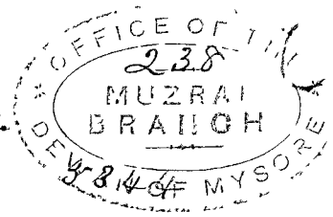
General No.
Muzarai F. No 1229

Hi No. 9 of 28th
May 1894 forwarding
for reference. Late
Akhtapram Taluk
Amildar's Report
No 162 of 6th May 1887.
Req.g. the Inams to
the Sri Rama Deva
Temple in Bommi.

Has the honor to return
the Report forwarded
with the above

By Order &c
AA
Secy

1894



Noted in the
Ready money Inam
Register.
May be filed.
6.11

From

The Superintendent
of Inam Settlements in Mysore.

To

The Chief Secretary
to the Government of Mysore.

Dated 24th
Despatched 31 } October
Received. 2/11

Enclosure No. 1

No. 44

With reference to the Government Proceedings No. 1222-4 Muz: 7. 98-93 dated 17th May 1894, has the honor to forward a Supplemental Muzrai Quit-Rent Register for Case No. 23 of (late Ashtagram) now Sri-Rungapatam Taluk, Mysore District.

H Sprunt
Supt. of Inam Setts.

31/10/94

2/11/94

Suppl. Final Register of Ready money Inams of late Ashtagram now Sri-rangapatam Taluk, in the Mysore District.

Title Deed No.	Date of Title Deed	Description of Inams	Duration of the Grant	Name	Amount formerly paid Rs a p	Amount now Confirmed Rs a p	Confirmed in Kind
					Annually		
82. case No. 23	21-9-94	Devadaya.	Permanent. So long as the object of the Grant is duly fulfilled.	The managers for the time being of the Cagoda of Ramaswamy Devar at Bannur	29 " 3	29 " "	

Inam Supt's Office
Bangalore 24th Octr: 1894

H Hunt
Supt of Inams Settlt.

239 (6)

1894.

1-337

From

The Superintendent
of Inam Settlements in Mysore.

To

The Chief Secretary
to the Government of Mysore.

Dated 24th
Despatched 31st } October
Received. 2/11

Vide Quit Register of Sreerangapatam Inam Taluk

Enclosure No. 1 +

No. 45

With reference to the Government Proceedings No 12224 Mus: 798-93 dated 17th May 1894, has the honor to forward a Supplemental Final Quit Rent Register for 2 cases of (late Ashtagram) now in Sree Rungapatam Taluk, Mysore District.

Supt of Inam Settlements.

Rec.
31/10/94

To the Sanctn 573 98-93 9/5 7/11/94

Gen. Serial No. 30.]

1894

MUZARAI.

From

To The Supdt. of Inam settlements in Mysore

Dated 15

Despatched December /94

Received 17

Enclosures No.

General No. 573

Muzarai F. No. 98-93

His Docket No. 45 dated 24th Octr. /94 forwarding a supplemental Final Quit-Rent Register for the marginally noted Inam cases of the Serangapatam Taluk.

Serial No. 625 C. No. 37

Serial No. 626 C. No. 68

With reference to the above has the honor to request to be informed why a Quit-Rent of Rs. 1-8-0 has been

From the same No. 67 dy. 19/12/94

been imposed on the Inam land specified in the margin.

By order

Secretary.
6.7

Serial No.	Name of Inamdar	Old assessment	Land Revenue
625 / C. No. 37	Sree Ramaswamy temple at Bannur Seringapatam Taluk	Rs. A. P.	Rs. A. P.
		1 - 12 - 0	1 - 4 - 0
		" - 12 - 1	" - 3 - 10
			" - 8 -

372

189

From

The Superintendent
of Inam Settlements in Mysore.

To

The ~~Chief~~ Secretary
to the Government of Mysore.
(Municipal Department)

Dated 19
Despatched 19th } December
Received. 20/12

Enclosure No.

No. 67.

In reply to his docket No. 573/9893 of the 15th instant, has the honor to inform that a quit-rent of Rs. 0-8-0 has been imposed strictly in accordance with the Rules on the Inam land of Sri Ramaswamy Temple at Bannur Srirangapatna Taluk, as it was formerly a Personal Inam, and so classed in the Huzur Jain Inamte Accounts.

Supdt of Inam Settlements

Noted in the Register
20/12/94

4/5/95

Subh & Secty.

The matter is one which has been dealt with in the Muzarai Deptt and the Muzarai Secty has given a reply to the Petn

The Petnr complains that certain lands leased out for cultivation by the Muzarai Dept have been given away to another although he (Petnr) was the highest bidder therefor

886

9/6

10750 8/6/96

R 4248

(General Serial No. 30).

From

The Registrar to the

Inspector General of Prisons in Mysore.

To

The ~~Chief~~ Secretary to the ~~Dewan~~ of Mysore. Govt

Dated 4th June 1896.

Despatched

Received

Enclosures No.

General No. 1001 J.

Forwards an applin addressed to the Dewan of from undertrial prisoners Irumi vasa Raghavachar praying that certain lands in Sct Jnr Taluk may be leased to him on Gootta.

Please send to be laid before Govr as proposed

12-6-96

Submitted

A report from the Muzry Secy may be called for if necessary

H

5/6/96

Central Jail Press, Bangalore.—26-4-94.—500.

To the same Camp No 16 of 23/6/96

No 1001 Bangalore 4th June 1896.

From

The Registrar to the
Inspector General of Prisons
in Mysore

To

The Secretary to the
Government of Mysore

Sir,

I am directed to forward the enclosed application addressed to the Diwan of Mysore, presented by undertrial prisoner Srinivasa Raghavachar praying that certain land in T. Narsipur Taluk may be leased to him on Gootta.

I have the honor to be
Sir
Your most obedt Servant

Registrar

2004

۹۷-۹۸

الحمد لله الذي خلق الإنسان من علق، وعلّمه بالقلم ما لم يعلم، وأشهد أن لا إله إلا الله وحده لا شريك له، شهادة تبلغ بقائلها أعلى الدرجات وتنجيه من أهوال الممات، وأشهد أن محمداً عبده ورسوله، الذي أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون، فجاهد في الله حق جهاده حتى أتاه اليقين، فصلى الله وسلم وبارك عليه وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين.

أما بعد: فإن من أعظم ما يُعنى به العبد في هذه الحياة الدنيا أن يعرف ربه الذي خلقه ورزقه وسوّاه، وأن يعرف دينه الذي ارتضاه له، وأن يعرف نبيه الذي بعثه هادياً ومبشراً ونذيراً، فإن هذه المعرفة هي أساس السعادة في الدارين، وبها يفرق بين المؤمن الموحد والكافر الجاحد، وبين من يعبد الله على بصيرة ومن يعبده على جهل وضلال.

وقد رأيت أن أكتب هذه الرسالة لأبين فيها أصول الدين الإسلامي على وجه الإجمال، وأذكر فيها ما يجب على كل مسلم ومسلمة أن يعلمه ويعمل به، وأسأل الله أن ينفع بها كل من قرأها أو سمعها، وأن يجعلها خالصة لوجهه الكريم، إنه سميع مجيب.

أركان الإسلام

الإسلام هو الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والبراءة من الشرك وأهله، وقد جعل الله له أركاناً خمسة هي أعمدة البناء وقوامه، فمن أقامها فقد أقام دينه، ومن ضيعها فقد هدم بنيانه، وهي كما ثبت في الحديث الصحيح: شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج البيت لمن استطاع إليه سبيلاً.

فأما الشهادة فهي أول ما يدخل به العبد في الإسلام، وهي تتضمن علماً ينافي الجهل، ويقيناً ينافي الشك، وإخلاصاً ينافي الشرك، ومحبة تقتضي الانقياد والاتباع، وقد قال الله تعالى: ﴿فاعلم أنه لا إله إلا الله واستغفر لذنبك﴾ [محمد: ١٩]، فبدأ بالعلم قبل القول والعمل، لأن من لا يعلم لا يعمل على الوجه المرضي.

وأما الصلاة فهي عماد الدين، وهي الصلة بين العبد وربه، وقد فرضت ليلة الإسراء والمعراج خمساً في اليوم والليلة، وهي أول ما يحاسب عليه العبد يوم القيامة، فإن صلحت صلح سائر عمله، وإن فسدت فسد سائره، وقد توعد الله تاركها بالوعيد الشديد، وجعل بينه وبين الكفر تركها.

وأما الزكاة فهي طهرة للمال والنفس، وشكر لنعمة الله على عبده، وإحسان إلى الفقراء والمساكين، وقد فرضت في أموال مخصوصة بمقادير معلومة، فمن منعها طائعاً فقد عرض نفسه لعقوبة الله في الدنيا والآخرة، ومن أداها طيبة بها نفسه رجا ثواب الله وبارك له في ماله.

وأما الصوم فهو جُنّة من النار، وتربية للنفس على الصبر والتقوى، وقد فرض في شهر رمضان من السنة الثانية للهجرة، وهو شهر القرآن الذي أنزل فيه هدى للناس وبينات من الهدى والفرقان، فمن صامه إيماناً واحتساباً غفر له ما تقدم من ذنبه.

وأما الحج فهو مؤتمر المسلمين الأكبر، يجتمعون فيه من كل فج عميق على صعيد واحد، يلبون نداء ربهم ويطوفون ببيته العتيق، وقد فرض على المستطيع مرة في العمر، فمن حج فلم يرفث ولم يفسق رجع كيوم ولدته أمه، ومن مات وهو قادر عليه ولم يحج فقد فرط في أعظم الفرائض.

أركان الإيمان

وأما الإيمان فهو أعلى من الإسلام وأوسع، وهو ما وقر في القلب وصدقه العمل، وقد جعل الله له أركاناً ستة هي: الإيمان بالله، وبملائكته، وبكتبه، وبرسله، واليوم الآخر، والقدر خيره وشره، وهي التي بينها جبريل عليه السلام في حديث عمر رضي الله عنه حين سأل النبي صلى الله عليه وسلم عن الإيمان.

فالإيمان بالله هو أصل الأصول، وهو أن تعتقد أن الله ربك ومعبودك، وأنه واحد لا شريك له في ربوبيته ولا في ألوهيته ولا في أسمائه وصفاته، وأنه الخالق وحده لا خالق سواه، والمدبر وحده لا مدبر غيره، وأنه المستحق للعبادة وحده لا تصرف شيء منها لغيره، فمن صرف لغير الله شيئاً من العبادة فقد أشرك به.

وأما الإيمان بالملائكة فهو أن تعلم أن لله عباداً مكرمين خلقهم من نور، وجعلهم سفراء بينه وبين رسله، وموكلين بأمور عظيمة من أمر الكون والخلق، منهم جبريل الموكل بالوحي، وميكائيل الموكل بالقطر والنبات، وإسرافيل الموكل بالنفخ في الصور، ومنهم الكرام الكاتبون الذين يكتبون أعمال العباد، ومنهم ملك الموت الذي يقبض الأرواح.

وأما الإيمان بالكتب فهو أن تؤمن بأن الله أنزل كتباً هدى ونوراً، منها التوراة التي أنزلها على موسى، والإنجيل الذي أنزله على عيسى، والزبور الذي آتاه داود، والقرآن العظيم الذي أنزله على محمد صلى الله عليه وسلم مهيمناً على ما قبله ومصدقاً له، وهو الكتاب الذي تكفل الله بحفظه فلم يبدل ولم يحرف ولن يبدل ولن يحرف.

وأما الإيمان بالرسل فهو أن تؤمن بأن الله اصطفى من البشر رسلاً بلغوا رسالاته وأقاموا حجته على خلقه، وأن أولهم نوح وآخرهم محمد صلى الله عليه وسلم، وأن من جحد رسولاً واحداً فقد كفر بالجميع، لأن الرسل جاءوا بدين واحد في أصوله وإن اختلفت شرائعهم في فروعها بحسب ما يناسب كل أمة وكل زمان.

وأما الإيمان باليوم الآخر فهو أن تؤمن بكل ما أخبر به الله ورسوله مما يكون بعد الموت، من فتنة القبر ونعيمه وعذابه، ومن البعث والنشور والحشر والحساب والميزان والصراط والحوض والشفاعة، ومن الجنة التي أعدها الله للمتقين والنار التي أعدها للكافرين، فإن هذا اليوم هو الغاية التي إليها المصير، وهو الذي يستقيم به أمر الدنيا.

وأما الإيمان بالقدر خيره وشره فهو أن تعلم أن الله علم ما كان وما يكون وما لم يكن لو كان كيف يكون، وكتب ذلك في اللوح المحفوظ، وشاءه وقدره، وأنه خالق كل شيء ومليكه، وأن العباد فاعلون حقيقة، ولهم مشيئة واختيار، لكن مشيئتهم تابعة لمشيئة الله، فما شاء الله كان وما لم يشأ لم يكن.

مراتب الدين

ومن تأمل هذه الأركان وجد أنها تجمع مراتب الدين الثلاث التي جمعها حديث جبريل: الإسلام، والإيمان، والإحسان، فالإسلام عمل الجوارح الظاهرة، والإيمان عمل القلب والجوارح، والإحسان روح العمل كله، وهو أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك، وهو أعلى المراتب وأرفعها.

وقد قسم العلماء الإحسان إلى قسمين: إحسان في عبادة الله، وإحسان إلى خلق الله، فالأول أن يعبد العبد ربه بالإخلاص والخشوع والمراقبة، والثاني أن يحسن إلى الناس بالقول والفعل والمال والجاه، وكلاهما من ثمرات الإيمان الصحيح، ولا يكمل أحدهما إلا بالآخر.

ومن الإحسان إلى الخلق: بر الوالدين، وصلة الأرحام، والإحسان إلى الجار واليتيم والمسكين، وإفشاء السلام، وإطعام الطعام، وكف الأذى عن الناس، وقد جاءت النصوص الكثيرة في الحث على هذه الأخلاق الكريمة، وجعلها من شعب الإيمان التي لا يتم إيمان العبد إلا بها.

الأخلاق والآداب

ولما كان الإسلام دين الأخلاق الفاضلة فقد حث على كل خلق كريم ونهى عن كل خلق ذميم، فأمر بالصدق ونهى عن الكذب، وأمر بالأمانة ونهى عن الخيانة، وأمر بالعدل ونهى عن الظلم، وأمر بالحلم والعفو ونهى عن الغضب والانتقام، وأمر بالتواضع ونهى عن الكبر والخيلاء.

وجعل الله الأخلاق الحسنة سبباً لدخول الجنة، والأخلاق السيئة سبباً لدخول النار، فقال صلى الله عليه وسلم: «أكثر ما يدخل الناس الجنة تقوى الله وحسن الخلق»، وقال: «إن من أحبكم إلي وأقربكم مني مجلساً يوم القيامة أحاسنكم أخلاقاً»، فالخلق الحسن ميزان ثقيل في الآخرة.

ومن الآداب التي عني بها الإسلام: آداب الطعام والشراب، وآداب النوم واليقظة، وآداب الدخول والخروج، وآداب السفر والإقامة، وآداب اللباس والزينة، وآداب الحديث والاستماع، وآداب المجالس والمشي في الطريق، وكلها تدل على شمول هذا الدين وعنايته بكل ما يصلح حال الإنسان في دنياه وآخرته.

الدعوة إلى الله

وقد أمر الله نبيه صلى الله عليه وسلم بالدعوة إلى دينه فقال: ﴿ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن﴾ [النحل: ١٢٥]، فالدعوة إلى الله هي أشرف عمل يقوم به العبد، وهي وظيفة الأنبياء ومن تبعهم بإحسان، وقد قال صلى الله عليه وسلم: «لأن يهدي الله بك رجلاً واحداً خير لك مما طلعت عليه الشمس وغربت».

وينبغي على الداعية أن يكون عالماً بما يدعو إليه، رفيقاً في دعوته، صبوراً على ما يلقى من أذى، قدوة حسنة بعمله قبل قوله، وأن يبدأ بالأهم فالأهم، وأن يراعي أحوال المدعوين وعقولهم، وأن يتجنب الجدل العقيم والمراء الذي لا فائدة فيه، وأن يكثر من الدعاء لله أن يهدي القلوب ويشرح الصدور.

الجهاد في سبيل الله

ومن أعظم العبادات التي شرعها الله الجهاد في سبيله، وهو بذل الجهد والوسع في قتال الكفار لتكون كلمة الله هي العليا، وقد فرض بعد أن كان المسلمون مأمورين بالصبر والكف عن القتال، لما اشتد أذى المشركين وصار لا بد من دفعه بالقوة، فأذن الله لهم بالقتال ثم فرضه على من قدر عليه.

وللجهاد شروط وآداب ذكرها العلماء، فلا يكون إلا بإذن الإمام، ولا يقاتل إلا من قاتل، ولا يقتل النساء والصبيان والشيوخ الذين لا قتال فيهم، ولا يمثل بالقتلى، ولا يغدر بالعهود، ولا يحرق بالنار إلا لضرورة، وقد كان النبي صلى الله عليه وسلم يوصي أمراء جيوشه بهذه الآداب قبل خروجهم.

الخاتمة

وختاماً فإن هذه الرسالة لا تستوعب كل ما في الدين، وإنما هي مفاتيح وإشارات لمن أراد الخير، وعلى المسلم أن يطلب العلم من مظانه الصحيحة، وأن يجالس أهل العلم والصلاح، وأن يحذر من الفتن ما ظهر منها وما بطن، وأن يسأل الله الثبات على الحق حتى يلقاه، فإن القلوب بيد الله يقلبها كيف يشاء.

وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين، والحمد لله رب العالمين.

No. C. 476

Office of the Dewan of Mysore
Murasi Branch
Dated Camp. Mysore 23rd June 1876.

From,

The Murasi Secretary to the
Government of Mysore

To,

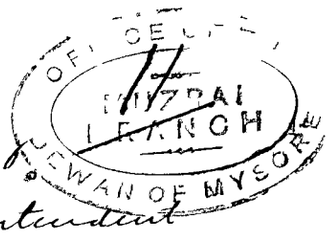
The Registrar to the
Inspector General of Prisons
in Mysore

Sir,

Adverting to your letter No 1001 dated 4th June 1876 forwarding a petition ~~to be transmitted from the under~~ received from one ~~tried prisoner~~ Sreenivasa Raghavachar, ~~I am under legal sentence in the Chamber of Mysore, at the~~ of ~~his application for the~~ the lease of a certain Temple land in T. N Taluk, I am directed to forward herewith an Endorsement passed on ~~his~~ the petition, and to request that the same may be sent to the petitioner for his information.

I have the honor to be,
Sir,
Your most Obedient Servant

(General Serial No 29)



189

From The Superintendent
Mysore Jail

To The Inspector commissioner
Mysore Govt Mysore

Dated

Despatched 22 July 1896.

Received 3/7

General No. 12 } 189 ;
No

Enclosures—Number. nil

Has the honor to forward herewith an application presented by Sessions prisoner Sreenivas Raghavachar for disposal.

W Cunningham
Superintendent
Mysore Jail

To the same No 242 9/8/96

ہے۔ اس کے بعد اس کا ایک اور بیان ہے جو اس نے ۱۹۳۸ء میں دیا تھا۔ اس بیان میں اس نے کہا ہے کہ اس نے ۱۹۳۸ء میں اپنے بیان میں جو کچھ کہا تھا وہ سچ

Gen. 30.]

189

MUZRAI.

From

To The Superintendent
Mysore Jail. Mysore

Dated 8th August 1896

Despatched

Received

Enclosure No. 1

General No. 242
Muzrai F. No.

His Docket-No. 12 dated 2nd July 1896 forwarding a petition from under-trial prisoner Sreenivas Raghavachar

— " —

Has the honor to forward herewith ~~enclose~~ an Endorsement No — 194 of 8th August 1896 issued to the Petitioner ~~Nilkipore Judicial~~

Sreenivasa Raghavachar

& to request
same maybe deli
to him.

Boy

PS

Mrs: Secy

Cary

Muz. 5]

ನಂ. 1502

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಹುಜೂರು ದಿವಾಣ್ ಕಚೇರಿ ಮುಜರಾಯಿ ಇಲಾಖೆಯಿಂದಾ.

ಮೈಸೂರುಸಂಸ್ಥಾನದಲ್ಲಿರುವ ಪ್ರತಿಷ್ಠಿತಗಳಿಗೆಸೇರಿದ
ದಾನಶಾಸನಗಳಪ್ರತಿಗಳು ಬೇಕಾಗಿದೆ —

ಜ್ಞಾಪನಪತ್ರ —

~~ನೀವು ಹುಜೂರಿಗೆ ಜಾಹಿರಾತ್ತಿಕೊಂಡ ಪಾಟೆ ನ್ಯೂ~~
~~ಪುಸ್ತಕಾ ನ್ಯೂ ನಂಬರ್ ಆರ್ಡರ್ ಪಡಾಂಬರಿಸುವುದಿತ್ತು.~~

ಶಿರಮುಕಿಂದ್ಲಾನರಶಿಪುರಶಾಲ್ಲಾಕಿ
ಶಿನಪ್ಪಾರುರಾಂಪುದೇಲವರುಲಪ್ಪೆರೆದೇಲ್ಲವನಿದ್ದಿನಪ್ಪೆ
ನಿರಶಿಂರದಿಂದಬಿಡಲ್ಪಟ್ಟುಯಿರುವಕಿಪುನ್ನಿ ಲ
ರುಶಿಷ್ಟೆಯುಂಶಿಯುನಾಮುಶಿಖಿಮೀಲನುಗುರುತ್ತಿ
ಗೆಗಿಂಗಾರುವಳ್ಳಿಶ್ಲೆನೀವುಮೊದಲುಬಿಡೆಮೂಡಿಯು
ದ್ಧದ್ದರಮೇಲೆಲಿಯುಂರುಭಾಸ್ತಿಮೂಡಿಯಿರಲಾ
ಲ್ಲವೆಂತೆಲೂಯಿಂಶಿಗೆಯುತೆರರಿಗೆವುಂಜಲೂ
ಕಾಂಶಿಯಿರುವಡಂಗುಡಾಂಲುಯಿತೆರರುವಲ್ಲಿಯು
ರುವಗುರುತ್ತಿಗೆಯುನ್ನನೀವೆಕೊಂಡ್ರುವದಾಂಗಿಯು
ಯಿಂಗಲುದನ್ನಕಿಪ್ಪೋದಿನಲೆಮೂಡಿನಿಜಿಲ್ಲಿಂತವ
ಗ್ಗೆರೆನೀವುದಿಎಂದ್ರಿನಿಂಜಿಲ್ಲಿರವರಕುಲುಂತಿಗೆ
ಶರದುಕೊಂಡವು2/ನೀಮರವೆಲಂಲುಜ್ಞಿಗಿಂನರ

మీలంటినవరపరాంశరికేయల్లుశెందులనిలుగ
రిళినువదేలనంద శ—

నిమ్న లజిల్లయల్లుశేంతగులుత్తగోవిళ్ళయద
ల్లునతదనతవడిశే-నేల్లూశరాంమ్మరిళియుదో
యునవిబినవరి25-నేపురళ్ళం8527నినంశెరు
యుంతాన్రుళుళ్ళం ముబెంయుంయులూమి
యుంద శేంరిశియురువదేలలక్ష్మీరాంద్ధరింద
భునఉలదేల్లవిళ్ళయదల్లు శానరుమింటశేశర
దుశేంళ్ళువదరల్లుశ్రీంయోంల్లుబినవిల్లూశిళింరు
వదు. శిశెన్రా 18.6.96 బోంగళూంరు

By order

Asst Sec

Secretary

to

OFFICE OF THE ... MUZRAI DEPARTMENT.

Name of Petr. ____

Date of Petition ____

Regr.No ____ Date of Registering ____

[illegible]

II [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

III [illegible]

29-1-96 [illegible] 86 [illegible]

[illegible]

[illegible]

[illegible]

[illegible] 2-12-95 [illegible]

[illegible]

[illegible]

III ಅಕ್ಷರಾಂಶದಲ್ಲಿ ಸಂಖ್ಯೆಯನ್ನು ಬರೆಯಿರಿ.

ಒಂದು ಲಕ್ಷ ಇಪ್ಪತ್ತನಾಲ್ಕು ಸಾವಿರದ ಆರುನೂರ ಐವತ್ತು - ಒಂದು ಲಕ್ಷ ಇಪ್ಪತ್ತನಾಲ್ಕು ಸಾವಿರದ ಆರುನೂರ ಐವತ್ತು

ಹನ್ನೆರಡು ಲಕ್ಷದ ಅರವತ್ತೈದು ಸಾವಿರದ ಮುನ್ನೂರ ಎಪ್ಪತ್ತೈದು - ಹನ್ನೆರಡು ಲಕ್ಷದ ಅರವತ್ತೈದು ಸಾವಿರದ ಮುನ್ನೂರ ಎಪ್ಪತ್ತೈದು

ಮೂವತ್ತಾರು ಲಕ್ಷದ ಮೂವತ್ತಾರು ಸಾವಿರದ ಮೂವತ್ತಾರು - ಮೂವತ್ತಾರು ಲಕ್ಷದ ಮೂವತ್ತಾರು ಸಾವಿರದ ಮೂವತ್ತಾರು

ನಲವತ್ತೆರಡು ಲಕ್ಷದ ಎಪ್ಪತ್ತೆರಡು ಸಾವಿರದ ಒಂಭತ್ತು ನೂರ ಎಪ್ಪತ್ತೆರಡು - ನಲವತ್ತೆರಡು ಲಕ್ಷದ ಎಪ್ಪತ್ತೆರಡು ಸಾವಿರದ ಒಂಭತ್ತು ನೂರ ಎಪ್ಪತ್ತೆರಡು

ತೊಂಭತ್ತೊಂಭತ್ತು ಲಕ್ಷದ ತೊಂಭತ್ತೊಂಭತ್ತು ಸಾವಿರದ ತೊಂಭತ್ತೊಂಭತ್ತು - ತೊಂಭತ್ತೊಂಭತ್ತು ಲಕ್ಷದ ತೊಂಭತ್ತೊಂಭತ್ತು ಸಾವಿರದ ತೊಂಭತ್ತೊಂಭತ್ತು

ಹತ್ತು ಲಕ್ಷದ ಹತ್ತು ಸಾವಿರದ ಹತ್ತು - ಹತ್ತು ಲಕ್ಷದ ಹತ್ತು ಸಾವಿರದ ಹತ್ತು

ಒಂದು ಕೋಟಿ ಇಪ್ಪತ್ತೈದು ಲಕ್ಷದ ಇಪ್ಪತ್ತೈದು ಸಾವಿರದ ಇಪ್ಪತ್ತೈದು - ಒಂದು ಕೋಟಿ ಇಪ್ಪತ್ತೈದು ಲಕ್ಷದ ಇಪ್ಪತ್ತೈದು ಸಾವಿರದ ಇಪ್ಪತ್ತೈದು

ಒಂಭತ್ತು ಕೋಟಿ ಒಂಭತ್ತು ಲಕ್ಷದ ಒಂಭತ್ತು ಸಾವಿರದ ಒಂಭತ್ತು - ಒಂಭತ್ತು ಕೋಟಿ ಒಂಭತ್ತು ಲಕ್ಷದ ಒಂಭತ್ತು ಸಾವಿರದ ಒಂಭತ್ತು

ಹದಿನೈದು ಕೋಟಿ ಹದಿನೈದು ಲಕ್ಷದ ಹದಿನೈದು ಸಾವಿರದ ಹದಿನೈದು - ಹದಿನೈದು ಕೋಟಿ ಹದಿನೈದು ಲಕ್ಷದ ಹದಿನೈದು ಸಾವಿರದ ಹದಿನೈದು

ಒಂದು ಕೋಟಿ ಒಂದು ಲಕ್ಷದ ಒಂದು ಸಾವಿರದ ಒಂದು - ಒಂದು ಕೋಟಿ ಒಂದು ಲಕ್ಷದ ಒಂದು ಸಾವಿರದ ಒಂದು

ಒಂಭತ್ತು ಕೋಟಿ ತೊಂಭತ್ತೊಂಭತ್ತು ಲಕ್ಷದ ತೊಂಭತ್ತೊಂಭತ್ತು ಸಾವಿರದ ತೊಂಭತ್ತೊಂಭತ್ತು - ಒಂಭತ್ತು ಕೋಟಿ ತೊಂಭತ್ತೊಂಭತ್ತು ಲಕ್ಷದ ತೊಂಭತ್ತೊಂಭತ್ತು ಸಾವಿರದ ತೊಂಭತ್ತೊಂಭತ್ತು

IV ಅಮೃತಾಳಲ್ಲಿ ಸಂಖ್ಯೆಗಳನ್ನು ಬರೆಯಿರಿ.

ಒಂದು ಕೋಟಿ ಇಪ್ಪತ್ತೈದು ಲಕ್ಷದ ಇಪ್ಪತ್ತೈದು ಸಾವಿರದ ಇಪ್ಪತ್ತೈದು - 1,25,25,025

ಒಂಭತ್ತು ಕೋಟಿ ಒಂಭತ್ತು ಲಕ್ಷದ ಒಂಭತ್ತು ಸಾವಿರದ ಒಂಭತ್ತು - 9,09,09,009

ಹದಿನೈದು ಕೋಟಿ ಹದಿನೈದು ಲಕ್ಷದ ಹದಿನೈದು ಸಾವಿರದ ಹದಿನೈದು - 15,15,15,015

ಒಂದು ಕೋಟಿ ಒಂದು ಲಕ್ಷದ ಒಂದು ಸಾವಿರದ ಒಂದು - 1,01,01,001

ಒಂಭತ್ತು ಕೋಟಿ ತೊಂಭತ್ತೊಂಭತ್ತು ಲಕ್ಷದ ತೊಂಭತ್ತೊಂಭತ್ತು ಸಾವಿರದ ತೊಂಭತ್ತೊಂಭತ್ತು - 9,99,99,999

1878-79 ರಲ್ಲಿ ಮೈಸೂರು ಅರಮನೆಯಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದ ಕೆಲಸಗಾರರ ಸಂಖ್ಯೆ 217 ಇತ್ತು. ಈ ಕೆಲಸಗಾರರಲ್ಲಿ ಕೆಲವರು ಕಲ್ಲು ಕೆತ್ತುವವರು, ಕೆಲವರು ಮರಗೆಲಸದವರು, ಕೆಲವರು ಬಣ್ಣ ಬಳಿಯುವವರು ಮತ್ತು ಕೆಲವರು ಕಮ್ಮಾರರು ಆಗಿದ್ದರು. ಇವರಲ್ಲಿ ಕೆಲವರು ಕೆಲಸಕ್ಕೆ ಬರುವಾಗ ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕರೆತರುತ್ತಿದ್ದರು. ಅವರಿಗಾಗಿ ಒಂದು ಶಾಲೆಯನ್ನು ತೆರೆಯಲಾಗಿತ್ತು. ಈ ಶಾಲೆಯಲ್ಲಿ ಕಲಿಯುತ್ತಿದ್ದ ಮಕ್ಕಳ ಸಂಖ್ಯೆ 36 ಆಗಿತ್ತು. ಈ ಶಾಲೆಯಲ್ಲಿ ಕಲಿಯುತ್ತಿದ್ದ ಮಕ್ಕಳಿಗೆ ಪುಸ್ತಕ, ಪೆನ್ಸಿಲ್ ಮತ್ತು ಸ್ಲೇಟುಗಳನ್ನು ಉಚಿತವಾಗಿ ನೀಡಲಾಗುತ್ತಿತ್ತು. ಅಲ್ಲದೆ ಅವರಿಗೆ ಮಧ್ಯಾಹ್ನದ ಊಟವನ್ನೂ ಕೊಡಲಾಗುತ್ತಿತ್ತು.

V ಈ ಕೆಳಗಿನ ಸಂಖ್ಯೆಗಳನ್ನು ಅಕ್ಷರಗಳಲ್ಲಿ ಬರೆಯಿರಿ.

I ಹತ್ತೊಂಭತ್ತು ಲಕ್ಷದ ಹತ್ತೊಂಭತ್ತು ಸಾವಿರದ ಹತ್ತೊಂಭತ್ತು

II ಒಂದು ಲಕ್ಷ ಇಪ್ಪತ್ತನಾಲ್ಕು ಸಾವಿರದ ಆರುನೂರ ಐವತ್ತು - 1,24,650

III ಇಪ್ಪತ್ತೈದು ಸಾವಿರದ ಒಂದು ನೂರ ಇಪ್ಪತ್ತೈದು - 25,125

ಮೂವತ್ತಾರು ಸಾವಿರದ ಮೂವತ್ತಾರು - 36,036

ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸಿ. ಪ್ರತಿ ಪ್ರಶ್ನೆಗೆ ೨ ಅಂಕಗಳು — ೨ × ೧೦ = ೨೦

I ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕಾವ್ಯದ ಪ್ರಯೋಜನಗಳನ್ನು ಕುರಿತು ಭಾಮಹ, ದಂಡಿ ಮತ್ತು ವಾಮನರ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಹೋಲಿಸಿ ಬರೆಯಿರಿ.

II ಕಾವ್ಯಲಿಂಗ ಅಲಂಕಾರದ ಲಕ್ಷಣವನ್ನು ಉದಾಹರಣೆಯೊಂದಿಗೆ ವಿವರಿಸಿ. ಅದು ಅನುಮಾನ ಅಲಂಕಾರದಿಂದ ಹೇಗೆ ಭಿನ್ನವಾಗಿದೆ ಎಂಬುದನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಿ.

III ಕೆಳಗಿನ ಸಂಸ್ಕೃತ ಶ್ಲೋಕವನ್ನು ಅನ್ವಯಕ್ರಮದಲ್ಲಿ ಜೋಡಿಸಿ, ಪದಚ್ಛೇದ ಮಾಡಿ, ಕನ್ನಡದಲ್ಲಿ ಅರ್ಥ ಬರೆಯಿರಿ:

ಯಸ್ಯ ಚಿತ್ತಂ ದ್ರವೀಭೂತಂ ಕೃಪಯಾ ಸರ್ವಜಂತುಷು।
ತಸ್ಯ ಜ್ಞಾನೇನ ಮೋಕ್ಷೇಣ ಕಿಂ ಜಟಾಭಸ್ಮಲೇಪನೈಃ॥

IV ಅಲಂಕಾರ ಪರಿವರ್ತನೆಯ ಪರಿಕಲ್ಪನೆಯನ್ನು ವಿವರಿಸಿ. ಒಂದು ಅಲಂಕಾರವು ಇನ್ನೊಂದು ಅಲಂಕಾರವಾಗಿ ಬದಲಾಗುವ ಸಂದರ್ಭಗಳನ್ನು ಉದಾಹರಣೆಯೊಂದಿಗೆ ತಿಳಿಸಿ.

ಅಥವಾ

ಕಾವ್ಯಪ್ರಕಾಶದಲ್ಲಿ ಮಮ್ಮಟನು ಅಲಂಕಾರಗಳನ್ನು ವರ್ಗೀಕರಿಸಿರುವ ಮೂಲ ತತ್ತ್ವವನ್ನು ವಿವರಿಸಿ. ಶಬ್ದಾಲಂಕಾರ, ಅರ್ಥಾಲಂಕಾರ ಮತ್ತು ಉಭಯಾಲಂಕಾರಗಳ ನಡುವಿನ ವ್ಯತ್ಯಾಸವನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಿ.

V ಕೆಳಗಿನ ಪದ್ಯಭಾಗಕ್ಕೆ ಅಲಂಕಾರ ಗುರುತಿಸಿ, ಲಕ್ಷಣ ಬರೆದು, ಸಮರ್ಥಿಸಿ:

ಕಾಲೋ ಜಗದ್ಭಕ್ಷಕೋಽಸ್ಮಿ ಲೋಕಾನ್ ಸಂಹರಾಮಿ ಸರ್ವತಃ।
ಮಯಾ ವಿನಾ ಜಗತ್ಸರ್ವಂ ಕಿಂ ಕರೋಷಿ ಭವಿಷ್ಯತಿ॥

VI ಕೆಳಗಿನ ಪದ್ಯಭಾಗಕ್ಕೆ ಅಲಂಕಾರ ಗುರುತಿಸಿ, ಲಕ್ಷಣ ಬರೆದು, ಸಮರ್ಥಿಸಿ:

ಸಾಗರಾಃ ಸಾಗರಾಃ ಸರ್ವೇ ಸಮಾ ಸಮಾ ಇವ ಸ್ಮೃತಾಃ।
ಕ್ಷೀರೋದಸ್ಯ ಸಮಾ ಕಾಚಿತ್ ಉಪಮಾ ನೋಪಪದ್ಯತೇ॥

VII ಕೆಳಗಿನ ಪದ್ಯಭಾಗಕ್ಕೆ ಅಲಂಕಾರ ಗುರುತಿಸಿ, ಲಕ್ಷಣ ಬರೆದು, ಸಮರ್ಥಿಸಿ:

ಕಾಲಃ ಪಚತಿ ಭೂತಾನಿ ಕಾಲಃ ಸಂಹರತೇ ಪ್ರಜಾಃ।
ಕಾಲಃ ಸುಪ್ತೇಷು ಜಾಗರ್ತಿ ಕಾಲೋ ಹಿ ದುರತಿಕ್ರಮಃ॥

VIII ಕೆಳಗಿನ ಪದ್ಯಭಾಗಕ್ಕೆ ಅಲಂಕಾರ ಗುರುತಿಸಿ, ಲಕ್ಷಣ ಬರೆದು, ಸಮರ್ಥಿಸಿ:

ಕಾಲೋ ಜಗದ್ಭಕ್ಷಕೋಽಸ್ಮಿ ಲೋಕಾನ್ ಸಂಹರಾಮಿ ಸರ್ವತಃ।
ಮಯಾ ವಿನಾ ಜಗತ್ಸರ್ವಂ ಕಿಂ ಕರೋಷಿ ಭವಿಷ್ಯತಿ॥

ಅಥವಾ

ಕಾವ್ಯಪ್ರಕಾಶದಲ್ಲಿ ಮಮ್ಮಟನು ಅಲಂಕಾರಗಳನ್ನು ವರ್ಗೀಕರಿಸಿರುವ ಮೂಲ ತತ್ತ್ವವನ್ನು ವಿವರಿಸಿ. ಶಬ್ದಾಲಂಕಾರ, ಅರ್ಥಾಲಂಕಾರ ಮತ್ತು ಉಭಯಾಲಂಕಾರಗಳ ನಡುವಿನ ವ್ಯತ್ಯಾಸವನ್ನು ಸ್ಪಷ್ಟಪಡಿಸಿ.

IX ಅಲಂಕಾರ ಪರಿವರ್ತನೆಯ ಪರಿಕಲ್ಪನೆಯನ್ನು ವಿವರಿಸಿ. ಒಂದು ಅಲಂಕಾರವು ಇನ್ನೊಂದು ಅಲಂಕಾರವಾಗಿ ಬದಲಾಗುವ ಸಂದರ್ಭಗಳನ್ನು ಉದಾಹರಣೆಯೊಂದಿಗೆ ತಿಳಿಸಿ.

X ಕೆಳಗಿನ ಪದ್ಯಭಾಗಕ್ಕೆ ಅಲಂಕಾರ ಗುರುತಿಸಿ, ಲಕ್ಷಣ ಬರೆದು, ಸಮರ್ಥಿಸಿ:

ಸಾಗರಾಃ ಸಾಗರಾಃ ಸರ್ವೇ ಸಮಾ ಸಮಾ ಇವ ಸ್ಮೃತಾಃ।
ಕ್ಷೀರೋದಸ್ಯ ಸಮಾ ಕಾಚಿತ್ ಉಪಮಾ ನೋಪಪದ್ಯತೇ॥

ಸಂಖ್ಯೆ: ಕೃಷಿ ಇಲಾಖೆ/ಪ್ರಕಟಣೆ/2025-26

ದಿನಾಂಕ: 12-07-2025

ಸಾರ್ವಜನಿಕರಿಗೆ ತಿಳಿಸುವುದೇನೆಂದರೆ, ಕೃಷಿ ಇಲಾಖೆಯ ಮೂಲಕ ಅನುಷ್ಠಾನಗೊಳಿಸಲಾಗುತ್ತಿರುವ ಕೃಷಿ ಭಾಗ್ಯ ಯೋಜನೆಯಡಿ ಕೃಷಿ ಹೊಂಡ ನಿರ್ಮಾಣಕ್ಕೆ ಸಹಾಯಧನ ಪಡೆಯಲು ಅರ್ಜಿ ಆಹ್ವಾನಿಸಲಾಗಿದೆ.

ಅರ್ಜಿ ಸಲ್ಲಿಸಲು ಕೊನೆಯ ದಿನಾಂಕ 31 ಆಗಸ್ಟ್ 2025 ಆಗಿದ್ದು, ಆಸಕ್ತ ರೈತರು ತಮ್ಮ ಹತ್ತಿರದ ರೈತ ಸಂಪರ್ಕ ಕೇಂದ್ರಕ್ಕೆ ಭೇಟಿ ನೀಡಿ ಅರ್ಜಿ ಸಲ್ಲಿಸಬಹುದು.

ಅರ್ಜಿ ಸಲ್ಲಿಸುವಾಗ ಪಹಣಿ, ಆಧಾರ್ ಕಾರ್ಡ್ ಮತ್ತು ಬ್ಯಾಂಕ್ ಪಾಸ್‌ಬುಕ್ ಪ್ರತಿಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು. ಅಪೂರ್ಣ ಅರ್ಜಿಗಳನ್ನು ಪರಿಗಣಿಸಲಾಗುವುದಿಲ್ಲ.

ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಸಹಾಯವಾಣಿ 1800-425-7788 ಗೆ ಕರೆ ಮಾಡಬಹುದು.

ಸಹಾಯಕ ಕೃಷಿ ನಿರ್ದೇಶಕರು

ಸಂಖ್ಯೆ: ಕೃಷಿ ಇಲಾಖೆ/ಪ್ರಕಟಣೆ/2025-26 ದಿನಾಂಕ: 12-07-2025

ಸಾರ್ವಜನಿಕರಿಗೆ ತಿಳಿಸುವುದೇನೆಂದರೆ, ಕೃಷಿ ಇಲಾಖೆಯ ಮೂಲಕ ಅನುಷ್ಠಾನಗೊಳಿಸಲಾಗುತ್ತಿರುವ ಕೃಷಿ ಭಾಗ್ಯ ಯೋಜನೆಯಡಿ ಕೃಷಿ ಹೊಂಡ ನಿರ್ಮಾಣಕ್ಕೆ ಸಹಾಯಧನ ಪಡೆಯಲು ಅರ್ಜಿ ಆಹ್ವಾನಿಸಲಾಗಿದೆ.

ಅರ್ಜಿ ಸಲ್ಲಿಸಲು ಕೊನೆಯ ದಿನಾಂಕ 31 ಆಗಸ್ಟ್ 2025 ಆಗಿದ್ದು, ಆಸಕ್ತ ರೈತರು ತಮ್ಮ ಹತ್ತಿರದ ರೈತ ಸಂಪರ್ಕ ಕೇಂದ್ರಕ್ಕೆ ಭೇಟಿ ನೀಡಿ ಅರ್ಜಿ ಸಲ್ಲಿಸಬಹುದು.

ಅರ್ಜಿ ಸಲ್ಲಿಸುವಾಗ ಪಹಣಿ, ಆಧಾರ್ ಕಾರ್ಡ್ ಮತ್ತು ಬ್ಯಾಂಕ್ ಪಾಸ್‌ಬುಕ್ ಪ್ರತಿಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು. ಅಪೂರ್ಣ ಅರ್ಜಿಗಳನ್ನು ಪರಿಗಣಿಸಲಾಗುವುದಿಲ್ಲ.

ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಸಹಾಯವಾಣಿ 1800-425-7788 ಗೆ ಕರೆ ಮಾಡಬಹುದು.

ಸಹಾಯಕ ಕೃಷಿ ನಿರ್ದೇಶಕರು

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ਦਸਤਖਤ

ਨਾਮ

ਸਰਪ੍ਰਸਤ ਦੇ ਦਸਤਖਤ

ਸਕੂਲ ਮੁਖੀ ਦੇ ਦਸਤਖਤ

ਸਕੂਲ ਦੀ ਮੋਹਰ

ਨੋਟ: ਇਹ ਫਾਰਮ ਸਕੂਲ ਮੁਖੀ ਦੁਆਰਾ ਭਰਿਆ ਜਾਵੇਗਾ ਅਤੇ ਸਰਪ੍ਰਸਤ ਦੇ ਦਸਤਖਤ ਹੋਣ ਤੋਂ ਬਾਅਦ ਹੀ ਵੈਧ ਮੰਨਿਆ ਜਾਵੇਗਾ।